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THE ESQUIMAU AND THE REINDEER.

An Innuit in His Winter Suit—Sinew Used for Thread.

[Lieut. Schwatka.]

If a traveler meets an Iwillik Innuit in his winter suit—which he wears nine or ten months of the year—he encounters absolutely but two distinct animals (in a scientific sense), the Esquimau and the reindeer. His snow shoes, boots, stockings, pantaloons, drawers, coat, shirt, mittens, and hat are all of reindeer skin. Even the "puckering strings" which hold the clothing on the body are made of sinew, stripped from the superficial dorsal muscles of the reindeer, and these are shredded and woven into strings.

In every igloo, as they call their snow-houses, can always be found a huge bunch or two of these wide strips of sinew, looking not unlike a bunch of dried tobacco leaves. This bunch of sinew may be called their spool of thread, for whenever they are sewing you will see the woman reach up over the lamp rack and pull down this rustling mass of dry leaves, look them over, tear off a sinew thread from the side of one, thread her glover's (three cornered) needle, and go ahead on the garment at which she is working, until this length of thread is used up.

When the bunch is nearly used up, or has been picked over a great many times, it often takes some close scrutiny to get a good thread for fine work, but in the snow-house of a good hunter, like that of Tooloonh, with whom I lived for nearly two years, there are always several such bunches, in reserve, one doing about a month for a good Esquimau seamstress, and each bunch representing about a dozen reindeer, from whose backs it has been stripped. These sinew threads are also braided into fish-lines, drying-racks to put over the native stone lamps on which the fur clothes, when wet with perspiration or snow, are dried, and every well-regulated Esquimau family has a large ball of this very light but powerful twine ready for any use to which it can be put.

A Sioux Custom.

[Chicago Tribune.]

Miss Alice Fletcher, the student of India household customs, says that among the Sioux, when one family borrows a kettle from another it is expected that when the kettle is returned a small portion of the food that has been cooked in it will be left in the bottom. The language has a particular word to designate this remnant. "Should this custom be disregarded by any one, that person would never be able to borrow again, as the owner must always know what was cooked in her kettle."

A white woman, on one occasion, returned a scoured kettle, intending to teach a lesson in cleanliness, but her act became the talk of the camp as a fresh example of the meanness of whites.

From Jerusalem to Jericho.

[Foreign Letter.]

A carriage road is to be made from Jerusalem to the ruins made at Jericho by the blast of Joshua's rams' horns. A small modern village now stands near the ruins, which are sunk 1,200 feet below the sea-level in a well-watered but dreadfully hot valley. A shrine near the road is a monastery at the very cave in which Elijah is said to have been fed by the ravens. The monastery is literally hung on to the face of the precipice, and consists of a series of cells and a hall supported on vaults through which lies the entrance. A few Greek monks live like birds perched on the edge of a nest in this singular abode, to which a chapel pinnacled on a rock is attached.

New Zealand's Agriculture.

[Chicago Tribune.]

The agricultural statistics of New Zealand for the year ending with March, 1885, show that the area under wheat fell off by 101,863 acres—from 371,703 acres to 270,043 acres, as compared with the area in 1884. Yet the yield is very high in New Zealand—twenty six bushels per acre in 1884 and twenty-five and a quarter bushels in 1885. Oats, on the other hand, increased in area from 262,954 to 354,794 acres, and barley from 32,907 to 39,703 acres.

The export trade in foreign meat has led to an increase of pasture and root crops to provide for the keeping of more sheep, which have increased from 13,384,075 in 1884 to 14,106,387 in 1885.

Mme. Bernhardt's Letter.

[Pall Mall Gazette.]

Mme. Bernhardt has written an interesting letter in defense of the sincerity of actors and actresses, seeking to prove that many of them really enter into the spirit of their parts. She declares that Croizette, after the famous poisoning scene in "Le Sphinx" used to remain some minutes pale and with chattering teeth; that Beaulavet always wept real tears when performing King Lear, and that Mounet Sully had veritable hallucinations when acting the madness of Orestes.

Sara herself seems to outdo all these celebrated examples. She says: "I have never played Phedre without fainting or spitting blood, and after the fourth tableau of 'Theodora,' in which I kill Marcellus I am in such a nervous state that I return to my dressing-room sobbing. If I do not weep I have a hysterical fit, which is much more disagreeable to those around me and more dangerous for the vases and other things near at hand."

Notes of Fashionable Society.

[The Rambler.]

Mr. Charles Tuffboy got his overcoat out of hock last Wednesday.

Mr. James Highflyer is again wearing his watch and chain. Congratulations.

Miss Vesuit McMurtry gave a soiree dansante last evening at the residence of her present employer, Mrs. Le Smythe.

Miss Petite Mooney is seeking rest and recreation at a West Side intelligence office. May she soon return.

Mr. H. Clay Cavendish, of the Cuttle-Cavendishes, is seriously ill with brain fever. Where he caught the brain is not stated.

Touched with Pity.

[London Truth.]

Flocks of Americans are to be met everywhere, and the hurried manner in which they rush through Europe strikes one with wonder and pity.

Easily Explained.

[Pittsburg Chronicle.]

"Mr. Notes and Commas," writes Eva, "why is dying called kicking the bucket?" Don't know, dear, unless death is the pail bearer.